MEN AND MISSIONS

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The Most Powerful Service

A call to exercise the highest creative function of human personality.
A message of supreme importance for the New Year.
Taken from "Intercessors the Primary Need."

John R. Mott

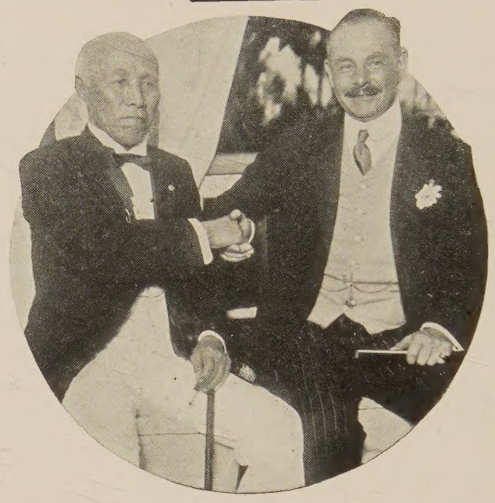
MUST not God wonder at the lack of intercessors in view of the fact that his mightiest works are manifested only in the pathway of unselfish and persevering intercession? The history of the Church and Christian experience shows conclusively that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for others and for interests outside of their own lives the foremost place in the use of their time and strength. Nor can we recall authentic instances of exceptions to this rule. For many years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring, but invariably where I have had the time and patience to do so, I have found it in an intercessory prayer-life of great reality.

Must it not be a ground for wonder on the part of God that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need of the Church to-day and of its various auxiliary agencies, is not that of money —desirable as it is that the money power be more largely related to the plans of the expanding Kingdom. Nor is the chief need that of better organization, although any one can see the waste, friction and comparatively meager fruitage resulting from the want of better co-ordination and distribution of the forces. Moreover, our greatest need is not that of better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler leadership in the activities of applied Christianity. Neither is the primary need that of more workers, although at first glance that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christ-like intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.

Above all, we ourselves must be burdened with a sense of the transcendent importance of increasing the number of men who will seek to release the power of God by prayer. The sufficient proof that we are thus burdened is what we do in our own secret hour of intercession. Mr. Moody used to say, "A man is what he is in the dark." We may test the strength and the purity of our desire and motive by what we do where God alone sees us. If there be genuineness and reality there, God will have his opportunity to break out through us, and our experience as intercessors will become truly contagious. Are men moved to pray as a result of conscious or unconscious touch with our lives? No more searching question could be addressed to us. By the answer we give in our inmost souls, and by the steps which we take as a result of that answer, will be measured not only the quality but also the outreach of our lives.

Memorable Events in Nippon

S. H. Wainwright



The past year has witnessed many happenings of deep interest in Japan. Here are three of them.

MARQUIS OKUMA AND THE RUSSIAN AMBASSADOR AT THE CONCLUSION OF THE TREATY BETWEEN JAPAN AND RUSSIA.

1. Japan and Russia

THE outstanding political event of the year was the formation of a treaty or alliance between Japan and Russia. This agreement between two nations lately in conflict with each other may be compared to the cordial understanding, also recent, established between Russia and Great Britain. Thus, within the last few years, two great international antagonisms, producing war in the one case and rendering war imminent or eventual in the other case, have been removed from current politics in Asia. For a quarter of a century publicists and strategists discussed the conflicting interests of Great Britain and Russia, with the probabilities of an outbreak of war in view. A similar political situation existed between Japan and Russia, and the relations between these two powers became so strained as actually to lead to war.

But now national differences have been composed and the relations between Great Britain and Japan on the one hand, and between Japan and Russia on the other hand, have become agreeable and friendly. With strange rapidity national hatred has been dissolved and replaced by the most cordial feeling. Shifting changes in the sentiment of nations, following upon each other so quickly, suggest a question as to whether this new aspect of international relations is good or evil. Does it mean, for example, that the Powers now sink their differences out of sight, in the spirit of peace, and negotiate away the causes of strife? Or, if animosities pass away with such ease, may it not be that markets are deemed to be of more worth than men, that material interests outweigh human life in the settlement of international differences? Certainly, to see to-day the blood flowing freely in a fierce conflict between two nations in a contention for material advantage, and to witness to-morrow an alliance formed between these same two nations, occasioned by changed circumstances affecting their material advantage, awakens doubtful misgivings as to the drift of current history and the significance of forces now supreme. If the system of international relations is determined, not by justice, but by some such substitute for justice as material or political advantage, it behooves us to see with clearness of vision the difference between this state of things and foundations truly Christian in character.

Of course, one may see good in these coalitions of interest by which national differences are composed and strife is averted or removed. They may be viewed as a form of arbitration, effected by history itself and giving witness to a principle at work superior to the will of men as individuals or nations, even one phase of the workings of Him whose judgments are unsearchable and whose ways are past tracing out. Nevertheless, the re-alignments of nations determined solely by material welfare are fraught with jeopardy to human life, and especially to the higher interests.

What the new treaty between Japan and Russia may involve, as regards Manchuria, is not known to the public. The destiny of Persia in which Russia and British interests are in conflict is as uncertain as that of Manchuria in which Japan from the south, and Russia from the north, sustain relations to each other similar to those of Great Britain and Russia in Persia. Whether the policy pursued will be liberal or monopolistic, and what relations the treaty has to the Chinese sovereignty as a whole, is a question about which we know nothing.

Of greater interest to us is the possibility of a widened channel for the incoming of Russian civilization. The great Siberian railway, connected with the Japanese railway system, opens a highway of traffic, and with the formation of a treaty or alliance between Japan and Russia, we may see the beginning of a greater Russian influence in the national life of Japan. Japan has been deeply penetrated by influences from the English-speaking world, to a great extent by Germanism and to some extent by French influence, the last especially through literature and law. Russian influence is already potent in Japan, though it takes the form of literature and is almost equivalent to Tolstoyism. Neither in law nor in social institutions, neither in military organization nor in industrialism has Japan's great neighbor exerted any definite influence. But the Japanese find in Russian literature, in its sombre coloring and note of revolt, an appeal to which they respond. The Russian Church has a mission founded in Japan by Bishop Nicolai. An interesting aspect of the religious situation in Japan is the presence of representatives among the missions of the three great communions of Christendom, namely, the Roman, the Greek and the Protestant. Although the Russian Orthodox Mission, representing the Greek communion, reports a membership of thirty-two thousand, this body does not produce any marked impression upon the religious life of Japan.

2. Two Distinguished Visitors

Among the visitors to Japan from abroad during the year, the Indian poet, Sir Rabindranath Tagore, and the American aviator, Art Smith, attracted nation-wide attention. One came from the ancient East and the other from the modern West. When Tagore reached the Tokyo station, Art Smith was in his biplane performing amazing feats in the air, equal to anything claimed by the Mahatmas of India, but performed not in secret but with demonstration and with power. The Japanese were quick to call attention to the significance of the appearance of two such characters in the capital of the nation at the same time. Art Smith with his machine, it was said, symbolized the scientific spirit, the mechanical triumphs, the material civilization of America, while Tagore's presence was significant of the ascetic tendencies and "spiritual' ideals of the Orient. How can these two types be reconciled, was a question asked by more than one.

But in taking Art Smith as a symbol to the nation of the materialism of the West, writers not only misjudged the West, but overlooked the remarkable triumph of the American youth in the impression he made upon the leading men of Japan, as regards his character and personality. It was not his "devil's dive" in mid-air, darting as he did toward the earth like a falling body and rising again over the Imperial Palace, that impressed the nation; it was the smile upon his face, the gentleness of his manner, the spotless purity of his behavior, the spirit of reverence and self-sacrifice he everywhere manifested, that won for him the greatest approbation. It is said that he threw Christian tracts down to the spectators when he made his flights, and he came near losing his life by driving his machine into the earth to avoid injury to the spectators.

Tagore, on the other hand, though it was said that he came from a "spiritual" environment, in contrast to the "mechanical" West, failed to awaken a response in the national soul. Indeed, his utterances evoked criticism by many. When Tagore declared, for example, that the Orient was humane and the West selfish and aggressive and that Japan should cause the blood of humanitarianism to flow toward the heart of civilization, it was replied that the Japanese had no humanitarian blood to spare!

When Tagore praised the wisdom of the East, he was confronted by the Japanese with the name of Bacon. No name in history could have been more pertinent to the discussion than that of Bacon, for India's

RABINDRANATH TAGORE SHORTLY AFTER HIS ARRIVAL IN JAPAN.

great neglect has been in its indifference to the inductive sciences and its skepticism of the sense faculties.

Tagore came forth from the fountain source of thought in Asia, to Japan, a land that had been profoundly influenced by Indian ideals. But Indian thought, it was said by the Japanese, though not without depth, failed to come to definite expression; though a form of enlightenment reached in "a quiescent emancipation, while sitting on a stone in meditation under the shade of trees," its "emancipation" was devoid of merit as a foundation for the state and nationalism. In a Japanese book a page is folded and printed on opposite sides without being cut. It was claimed, in reply to Tagore, "that the ideal and the real had been made by the Japanese to be like the two sides of a single folded page." Indian thought had known how to pass from the real to the ideal, but it had shown itself unable to pass from the ideal to the real. India had attached value to ideas themselves; the Japanese to deeds inspired by ideas.

While the Japanese called Tagore a "back number," because of his attack on material civilization, Tagore scored a point when he declared that the Japanese were without freedom of thought and creative genius, as a result of political oppression. The mystic and the secular ideals of life represented by Indian influence on the one hand, and Chinese influence on the other, have remained parallel to each other without becoming vitally related. The relation has indeed been like the two sides of a folded page which is not an organic relation. The mission of Christianity is to form a complete and synthetic union of these two great ideals and consolidate them into a single and comprehensive view of life. This the Christian religion can do, for it does not renounce the actual, but idealizes it. The dualism lurking beneath the surface in Asiatic history and often becoming overt, the dualism between the religious and political consciousness, may be overcome gloriously by the teaching of the Word which became flesh and dwelt among us.

ART SMITH AT THE START OF A FLIGHT OVER TOKYO.

3. The National Evangelistic Campaign

The outstanding religious event of the year has been the National Evangelistic Campaign, begun in 1913, when the Continuation Committee Conference was held in Tokyo, under the direction of Dr. John R. Mott. Unlike the current evangelism in the home land, the campaign was conducted by speakers who were pastors and laymen, and whose services were voluntarily given. The meetings were held in public halls, theaters, school-houses, factories, railway stations and private houses, and were carried on by means of a huge and united effort on the part of the various denominational bodies.

The campaign has attracted wide and uncommon attention to the Christian religion, while the names of some twenty thousand inquirers have been taken. The activities of the movement have been nation-wide, and the journeys of the speakers, though not haphazard, have formed a labyrinth on the face of the country. The campaign has created a great opportunity to take advantage of which the denominations must be relied upon. The nation-wide preaching has shown where the lines of least resistance are, that is to say where the most ready responses are to be found to the Christian appeal. Opportunity is a discovery. Paul was at Troas when the Macedonian cry came to him. By means of this campaign it has been ascertained that the population of Japan is ready and almost eager to hear the Christian message. When we think of the scope of the movement, the cost of which for three years has been twenty-five thousand dollars, half of which was raised in America and half in Japan, we are impressed with the astonishing potentiality there is in a fund thus applied to the preaching of the Gospel. The entire Christian forces of this empire might be mobilized for a more thoroughgoing campaign with inspiring results if funds were available to provide for such a movement.

Influencing the Whole World

MAN comes nearest to divinity when most perfectly carrying out the will of God for the world. God designs that every Christian man should follow Jesus Christ into saviorhood, and share with Him the redemptive activities of the Kingdom. The world program of Christ offers an amazing number of contacts with life. While a man can live his physical life in only one place at a time, no limits of time or space can bind the soul.

A man may be present potentially in all continents by investing his money in the lives of workers for Christ in the far fields. It is conceivable that men of wealth might so invest their funds as to girdle the globe with Christian activities and thus approach to an omnipresence of service.

Inspired by the thought that by their friendships Christians may exert powerful influences, some have sought out pastors, missionaries and travelers who have the spirit of Christ, and by kindly assistance, by correspondence, by heartening counsel have planted their lives all around the earth, lightened many burdens and added greatly to the spiritual momentum of the world.

Of all the spiritual ties none is so pervasive, so powerful and so expansive as intercession. When it is combined with the other two relationships mentioned, a coalition is formed, the limits of whose power no man has found. Intercession is a ministry that knows no limitations of space. It always involves at least three persons, Jesus Christ who ever lives to make intercession, the one for whom intercession is made, and the intercessor. This is only the minimum number below which it never falls, but it may be extended indefinitely, including workers in all lands, and is bounded only by the intercessor's knowledge or strength.

Intercession puts at the disposal of God forces to be expended for the extension of his reign among men. It is the one limitless opportunity for ministry. Money, no matter how vast the amount, can not reach all needs. Friendships may fail, but the pathway to God is forever accessible to sincere men. Here is the great "open but unfrequented road to immortality."

Far-Reaching Undertakings

THE present is a period of extraordinary activities within a number of the different communions, and there is a vigorous new appeal to denominational loyalty not on doctrinal grounds, but because of great definite undertakings. The day has gone by in this country when any large body of thinking Christians can be rallied and held by appeal to tradition or sentiment alone. This new denominational vigor may be a natural corollary of the wonderful new spirit of fraternity and sense of solidarity among Christians which has been so striking a feature of religious gatherings in recent years.

Many noteworthy campaigns are in progress or about to be inaugurated. While Billy Sunday holds the center of the stage in Boston, elsewhere denomina-

tional plans are the outstanding feature of the religious life of America at the beginning of the new year.

The Men and Millions Movement of the Disciples of Christ is within sight of complete triumph with four of the six millions of dollars pledged and more than five thousand lives offered for service.

Several of the churches are making plans for opening new fields for enlargement and for the strengthening of the work in Latin America, notably the Woman's Board of the Disciples of Christ, the Lutheran Churches and the Northern Presbyterians, who are seeking to secure a millions dollars for their work in Latin lands.

The Baptist Five Year Program is calling out a splendid response.

The Southern Presbyterians are organizing a long series of stewardship conferences in the Presbyteries, and two great men's home missionary conventions, one to be held in Lexington, Ky., February 20-22, the other in New Orleans, Louisiana, March 13-15.

Plans are well under way for the celebration by the Northern Methodists of the Centennial of the organization of the missionary society of that Church. The plans will include great gatherings and definite programs of advance in behalf of missions. The question of the unification of the Methodist churches North and South is a live issue.

The Lutheran bodies are celebrating the four-hundredth anniversary of the beginning of the Lutheran Movement. Union meetings, exchange of speakers and calls for enlarged activities, are greatly stirring and uniting the Lutheran churches.

The Pilgrim Tercentenary inaugurated by the National Council of Congregational Churches, with a worthy and commanding series of aims, challenges the attention of all the churches and promises to be of extraordinary significance.

So moves forward the Kingdom of God with many diverse forms but one objective, with many modes of procedure but one spirit and controlling passion to establish the love of God in the hearts of men.

Why Not Thousands?

The following story of what happened to one layman as a result of a visit to a mission field, would happen in multitudes of cases if men would give the facts of world need a chance at their lives.

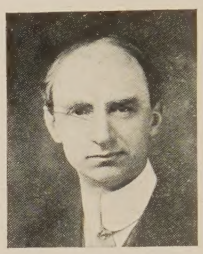
A visit to Cuba on the part of a leading layman of one of the larger denominations in the year 1903, has led to a marked development of mission work there, as a result of his interest. He began by providing funds for five chapels and for the support of five Cuban workers. His aid has been applied through the home mission society of his denomination. He has kept in touch with the work so supported through that board, having himself visited the field but once. He gives this personal testimony: "What led me to become interested was that I had often heard of this cut-off district east of the mountain range, with a population of about 25,000 and no Protestant force to help them. I promised to finance the whole undertaking for a year. I have never had a place to stop and have invested to date about $39,000 in the work in eastern Cuba." This friend of Latin America is also largely interested in missions in the Orient. It should be noted particularly that this donor adopted the only wise course in applying his gifts. That is, he entrusted the administration of the work to the missionary society without limitation. All around the world golden opportunities for investment wait upon the action of men of means and leadership who have in their hands that which can minister to needy communities and nations.

A World Wide Social Program

A stirring call to meet needs that are universal and to eradicate world-wide sins from the heart of the human family.

Harry F. Ward

THE field is the world, but how will you measure that field? If you are going to measure the love of God, you need four dimensions,—length and breadth, height and depth. When the Christian Church considers the adequacy of the Gospel to meet modern social conditions, it means that missionary statesmanship is measuring up both to the love of God, and to the task before it. It is adding a new dimension to the field of missionary activity. We have been reaching out clear to the rim of the earth—and we have farther yet to go in that direction—until every people and tongue shall have heard the good news of the Gospel. But while we are reaching out, we are also beginning to bore in. The modern program of missions proposes to drive the Gospel clear to the heart of the world life, until it shall control every function, every activity, of the world organism.



PROFESSOR WARD.

WORLD NEEDS

What are the world-wide social needs? We can talk only in head-lines, but that is the way we think in these days. When you are thinking about world-wide needs, the head-lines that are sure to stand out are poverty and pain, hunger and disease. The human race suffers from them the whole world over, and on every side of the seven seas Christian compassion organizes its ministry of mercy. We not only have bread lines in our American cities, but we have our famine-relief funds for China and India, for Serbia and Belgium and Armenia. We send our wheat and corn and rice wherever folks are hungry. We not only build here our hospitals and open our dispensaries, organize our health departments and look into the causes of disease in our laboratories, but we send our medical science to every stricken son of man on this globe. Everywhere missionary activity ministers to these fundamental world-wide human needs.

THREE WORLD-WIDE SINS

But missionary activity is not content to minister to human needs, any more than science is content to do it, without discovering what is back of those needs. Science talks about social conditions and social forces that are creating hunger and pain, but when you confront social conditions and social forces from the standpoint of the Gospel, you realize that you are talking about relationships between men; and not only about relationships between men, but about relationships that exist or should exist between man and God. So where the social scientist talks about social conditions and social forces, the Bible talks about social sins.

Back of hunger and pain there stand three great evils, three ancient enemies of humanity: War, and vice, and greed,—organized strife, organized lust, and organized economic injustice. These have been present in every civilization. They came to us from the ancient world over in the Orient. Our Western civilization has taken every one of these social sins which has ever wrought poverty and pain, has organized them with all the deadly efficiency of our Western science and our Western genius, and has carried them back to prey upon the weaker peoples of the earth with greater power. You will find these old sins described in the Scriptures. Three sins there which the Bible says come up from the earth before God, and trouble Him.

1. The Sin of Slaughter

The first one is near the beginning of the Book. It says "The voice of thy brother's blood crieth unto me from the ground." That is the ancient and primitive sin of slaughter. The missionary sees it in the Orient — the hot, leaping passion, the quick, flashing knife. As community life expands the sin of slaughter is organized under the name of war. What have we done in our Western civilization with the ancient passion for killing? If the blood of Abel cried from the ground, what cries unto God this day from the blood-drenched battlefields of Europe? There brother slays brother, there Catholic kills Catholic, there Protestant murders Protestant. There the Western capacity for organization has brought the primitive races from the East, the folks who were bred to kill, and taught to kill from infancy, the Pathan from India, the Turko from Africa, and the Arab from the Turkish Empire; it has increased their capacity for killing by all the ingenuity of Western inventiveness and then has led them into battle side by side with the chivalry of Europe. Men who hate Christians are killing Christians side by side with those who take the cup of brotherhood at the common altar. That is what our Western civilization has done with the world-old battle spirit of man, and that is what Christian missions now have to face the world over.

A GLIMPSE OF A CORNER OF THE Y. M. C. A. HEALTH EXHIBIT IN CHINA.

But, you say to me, "That is Europe. We could not possibly do that thing in Christian America." We could not? What has been moving this country in the last few months? What talk have we heard in our land concerning war, and getting ready for war? I have in my desk a quotation from an editorial in one of the daily papers of Washington, D. C., which says, "There are only two things in the modern world that count, dollars and bombs. We have plenty of the one; now let us get plenty of the other and blast our way to power." What voices have we heard in this country since the war broke out in Europe? Two dominant notes have sounded in our ears from press and platform. One urges us to take advantage of Europe while she is engrossed in the throes of war, to take her trade, to get control of the markets of the world. The other urges us to make ready our armaments to hold by force what we have won. Now, whatever else may be said for or against these policies, this must be said with absolute truth, (and those who know the truth as it is in Jesus ought to bear witness against this ordering of things) that both policies lead straight on, with no turn in the road, to the hell in which Europe now finds itself. If America would save herself, and also help to save the rest of the world, she must find some way to purge herself of that ancient sin which crieth unto God when men's blood is spilt upon the ground.

2. The Sin of Lust

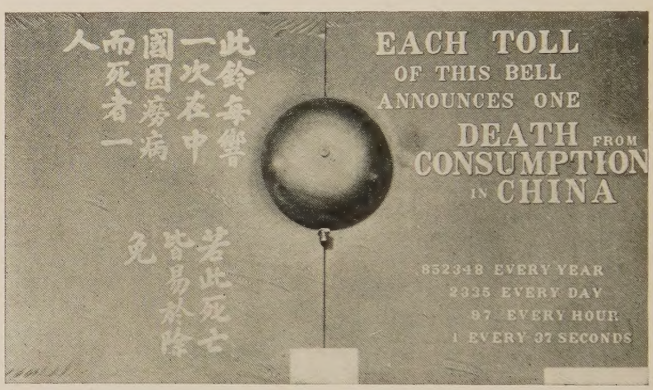
You go a little further along in the good Book and you find it is written, "The sin of Sodom and Gomorrah crieth unto me, saith the Lord." The sin of Sodom and Gomorrah! The bestial passions, the appetites of man! In primitive communities in all their hideous nakedness the

missionary sees them. But what do we see in our own cities? I have seen something of the vices of the Orient. I have seen something of the vice of Hindu temples, something of the commercialized prostitution of Japan, but I say to you that there is nothing in the Orient that can surpass in filthy brutality the cold printed record in the reports of the vice commissions of our American cities in the last decade. And what is the end of that sin? Over there in Burma they told me about a people that were losing virility, that were headed for oblivion had not a cleaner, stronger blood come in from across the border to save them from the fate resulting from their excess of sexual indulgence. The end of that sin has always been the decadence of the people that have allowed it to eat them up.

When I came back to this country I read the records of those who are studying feeblemindedness. I saw the record of a village in a prosperous farming section where thirty-three per cent of the people are feebleminded. This is due to promiscuous sex relations and excessive indulgence in alcohol. There is a State in New England which has the record for feeblemindedness and for insanity which surpasses that of any other State in the Union, and that State is one in which there is an abnormal amount of promiscuous sexual relationships. There are three race poisons, that is poisons which circulating in the parental blood are transmitted with the germ of life to the next generation with power to destroy or to so injure that germ that the whole organism which develops from it is affected. These race poisons are alcohol, lead, and the syphilitic toxin. Science brings us to judgment. Unless we repent, and cleanse our hearts and our blood of this ancient sin, there will be written upon the wall for us, as it has been written for so many peoples in the past, "Thy kingdom is taken from thee, and given to others." It is a racial sin which Christianity must face the world over.

3. The Sin of Economic Injustice

Then there is this other record later in the Scriptures: "The cry of the reapers whose wages ye have withheld is come up before me, saith the Lord." There is always a place where the cry of injustice is heard. Men's ears may be stopped against it on the earth, but God's ear is always open to the people that suffer from the ancient sin of economic injustice that crushes the weaker among them. This sin can be seen in the ancient civilizations of the earth, for from the day man first organized society it has been written in the laws and constitutions that the strong may rule, that the strong may use their power to take toll from the weak.



A CHART THAT TELLS ITS OWN STORY OF THE RAVAGES OF DISEASE IN CHINA.

You may go through the villages of India, and somewhere near the center of the little group of mud huts where the miserable peasants live you will find a finer building. Who lives there? The money lender, the man who has inherited from his father the debt or credit that gives him power to take of the first-fruits of the toil of the workers of the field, even as they in their turn have inherited the debts of their fathers, so that of every long day's toil of the peasants the money lender must take a part. So has it been. So is it now. Men will labor in coming generations to pay the interest on war debts of Europe and on inflated war values in this country Economic injustice confined to the Orient, or limited to the Western world? You will find it wherever you travel. In New York

State the Public Service Commission a few weeks ago had men stand before it and testify that they were dissatisfied with a salary of $100,000 per year. It was not enough for their needs, they said, nor proper reward for their ability. Yet on that very railroad for which these men were working, the section hands, in whose care lies your safety and mine when we travel at night, were getting only one dollar and fifty-three cents per day with which to support a family.

Sixty per cent of the wage earners in the North are not getting a living family wage. Seventy-five per cent of the single women are not getting a living wage. Six dollars a week is the average for the majority of our girls—the price of an evening at the theater for two, or two new pairs of gloves is a week's living for a working girl. Out of this economic injustice some people are becoming paupers, and others are becoming people of luxury. "The cry of the reapers whose wages ye have withheld comes up before me, saith the Lord." Always must be paid the interest on the bonds if the business is to remain solvent, but the factory can be shut down, and the living of the wage earner can be taken away from him, while others go on living in luxury.

A few weeks ago a man died in a suburb of Boston. He had been drawing $100,000 per year salary from a corporation employing many girls who receive from $3.50 to $8.00 per week for their work. What think you God says about that?

AN INTERNATIONAL RESPONSIBILITY

World-wide needs and world-wide sins confront Christianity and nothing will meet them but a world-wide program. Can you stop war by arraying one nation alone against it? If war is to cease unto the ends of the earth, if ever the swords are to be beaten into plowshares, and the instruments of destruction into tools of construction, it can be done only by organizing the nations of the earth for this purpose under the banner of the Prince of Peace. The greatest single missionary task now calling to these United States, is that we, God's chosen people, should be the ones to have the supreme honor of making to the rest of the nations of the earth a great constructive proposal around which we can organize for peace instead of for war.

Can you root out the vice that breeds race poison and destroys the nations of the earth by taking action among one people alone? In these modern days how can you protect one nation alone when the international white slave traffic has its headquarters not simply in Paris and Vienna and New York, but in Shanghai and Yokohama and Bombay, when sex disease prevails and travels with every steamboat to and from every country in the world? If you are going to put a stop to the terrible effects of race poison from the syphilitic toxin, you have got to develop a world-wide program that looks to that end.

Can you destroy economic injustice in one nation alone in these days of world-wide industry, and the competition of nations in the markets of the world? Suppose we put through in this country the standards of social and industrial justice that we have begun to erect. Then suppose South America goes through an industrial revolution and enters the markets of the world without those standards. Then suppose the vast population of China is thrown into machine industry, operating with cheap woman and child labor, and their products are thrown into the markets of the earth in competition with ours; what becomes then of our American standards of industrial life, and our American standards of living? If you are going to put into any one nation the golden rule as a basis of industry, you have got to put it into every nation. The industrial problem of to-day is not a national problem, it is a world-wide problem.

The beginning of the Christian era of international justice and peace was not at The Hague alone. The beginnings of the new internationalism were laid in a small town on the shores of a little lake in Switzerland, when the leading nations there represented agreed they would not work their women at night. France and England signed that treaty in behalf of certain sections of Africa in order that when the factories came into those regions the primitive folks would be protected from the exploitation of motherhood in industry. That is the be-

ginning of a Christian industrial internationalism which must be put in force in every nation in the earth.

CHRISTIANITY TO THE FORE

In working out this world-wide program, there are two movements that appear. One is the missionary movement; the other is the world-wide movement of the working class. They both talk about the protection of the weak. They both insist on the solidarity of mankind. They both preach that the injury of one is the injury of all. They both teach "Love your neighbor as yourself," and they seek to organize life on that basis. But the labor movement has not yet learned to look to God, and unless it gets the vision and the consciousness of God, its steps will falter and its light will grow dim. The program of the Gospel is a program that hitches men to God. But Christianity must interpret God in the work of the world to-day, for the man at the machine, for the carpenter at his bench, and in every place where human needs are felt. Brotherhood can not be brotherhood until you have learned to spell it in the terms of God. You can not know God on this earth until you have learned to spell God in the terms of brotherhood. We need a faith that is as big as the program of Jesus, who carried the world in his heart. If we walk with Him for a while, maybe our hearts will grow big enough to carry the world too.

There are three steps in Christian faith, in a triumphant missionary faith. The first step is to believe that God can save the worst man, the folk deepest down. We must believe that. Our own salvation depends upon that. The next step is to believe that God can save the farthest people, the race that is farthest out. Of course we believe that; it is the inspiration and motive of our missionary program. But the final step of a world-conquering faith is to believe that God can build his Kingdom upon this earth, that he can take folks just like us, no better and no worse, folks of any color of skin, and all kinds of speech, and out of them, right here, He can build that eternal city which is without foundation, whose builder and maker is God.

Is that your faith? Have you got it deep enough to go out and work for it; to face the difficult tasks that have to be put through in daily life in your community before that vision can ever be real anywhere; faith enough to bear the long travel up the dusty road that the human race has to travel before it reaches that goal?

God is calling to-day for men who have a faith that is big enough to work with Him in all the tasks that have got to be done before we can make the highway for the coming of his Kingdom, before we can pull down the high places and exalt the valleys, before the rough places can be made plain, and the crooked places smooth; but when that is done, when Christ is enthroned, this is the end of it—"The glory of the Lord shall be revealed, and *all flesh* shall see it *together*."

PROVERBS 24: 11, 12

Deliver them that are carried away unto death, and those that are ready to be slain see that thou hold back.

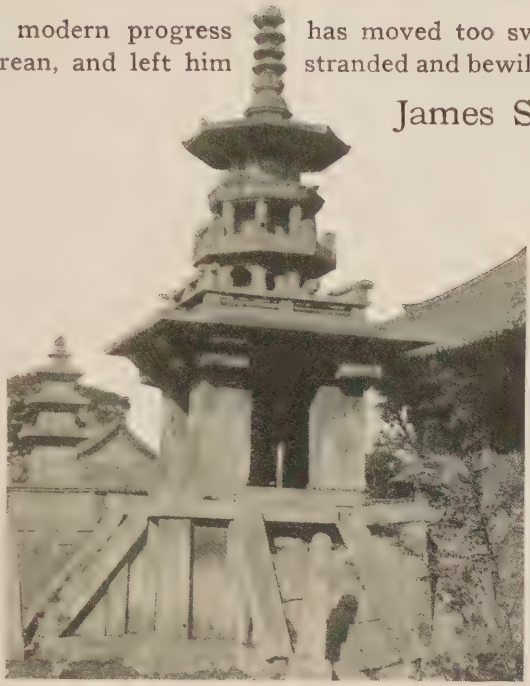
If thou sayest, Behold, we knew not this; Doth not he that weigheth the hearts consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his work?

Father and Son in Korea

The tide of modern progress has moved too swiftly for the old-time Korean, and left him stranded and bewildered.

James S. Gale

EDMUND Gosse wrote a book some years ago called *Father and Son*, showing how widely two generations of the West may be divided when heart and sympathy are not one, but perhaps such a race contradiction as exists between father and son in Korea to-day, was never seen on earth before. "Chip of the old block" and such expressions have fallen out untrue, for in these two generations that sit side by side we see the time of Abraham linked up with the 20th century A. D. A glance at their mental conditions will show that this is not merely a theoretical view but literally true. The father, with his face toward the golden ages of the past, talks of Yo and Soon (2300 B. C.) who antedate Abraham. To him the heroes that ushered in the Choo Kingdom of China, slightly behind Abraham, but far away B. C., are living realities. Kings Moon and Moo and the Prophet Choo-kong (1122 B. C.) who can equal them? What they said he repeats. Their lofty ideals he would make his own; their knowledge of, and communion with God he regards with reverent awe.



PAGODA ERECTED 757 A. D.

The son knows nothing about these persons; who they were he could not begin to answer. More than that he does not wish to know. Such mildewed ideas as they represent he regards as the inheritance of a decadent race, and so puts them far away. He thinks in terms of George Washington, Gladstone and Bismarck, and looks toward the future with forward glance. He used to be afraid of his father, whom he regarded much as the Greeks did their dangerous gods; but to-day he consignes this *pater* to a quiet ledge of some out house, where he sits bird-like and alone to ruminate on the events of ages so long gone by.

The father is a scholar of the old school and reads the classics, yes, sings them. From the opening lines of the *Thousand Characters* to the profound pages of the *Book of Changes*, he has learned them all by heart, Mencius, Confucius, the *Book of History*, the *Book of Poetry*, with the records of Choo, Han, and Song. What is there that he does not know in the way of old Chinese history? Night and day, as a boy, he went through the grind that to-day makes him master of these pieces of literature, difficult as the hieroglyph. Yes, he reads them. Once get him started and he will unravel a complex page, giving place and name for everything. As he talks, troops of Chinese heroes come stepping out of the mists, and wonderful they are. The battles they fought live again; and noble women too, appear, immortalized in memory.

While this is going on the son mumbles over the newspaper, picking out with some difficulty, telegrams relating to the war in Europe, hopeless when he comes to a piece

THE SOUTH GATE OF SEOUL.

of composition with ten characters in a row, but handling two, or perhaps even three. Can he read what his father sings as a sweet song? Never. No more idea has he of it than had the young Britons, made captive in the war, of what S. P. Q. R. meant, carved on the walls of Rome.

There is a great volume of Korean literature come down during a period of a thousand years, beginning with Korea's Chaucer, Choi Chi-wun, and ending with men like Viscount Kim Yoon-sik, who recently presented the writer with a set of his literary works. Of these books the son knows nothing, and never can hope to know what their names are or what they contain.

In the old days an incentive was given to the study of Chinese writing by the honors of the kwa-go or official examination, by the social standing that it gave, by a distinction that meant a starry crown for all time to come. To win this place of honor the children of the literati would study from dawn till dark, from New Year's till New Year's, day in and day out, and never know a weary hour. This condition has ceased to be. Now, as in Western countries, the bell rings at fixed hours, classes assemble and they repeat their lessons in Korean and Japanese, and recite arithmetic, geography and history. What time is there left for them to remember that Kwan-oo saved the kingdom of Han, or that Che Kal-yang was a greater general than Napoleon?

The writer foresees, not many years hence, a day coming, when the literature of this land will be a closed and sealed book, except to a few persons of exceptional and rare attainment. As the old man who now sits lonely on his perch says his farewell and withdraws into the eternal shades, he will carry away with him one of the most interesting varieties of literary achievement that the world has ever seen. No reserved sweetheart was ever so hard to woo and win as she, this subtle mastery of Chinese composition which is his.

The son, knowing nothing of these things, will doubtless become an up-to-date man, who reads the papers, studies modern books and writes letters in the colloquial with as much skill and neatness as any one could wish, but his father's world will have receded from him thousands of years.

In religious matters too, they sit at the antipodes. The father, deeply imbued with the spirit of Confucius, has read and studied the classics, till the ordinary sacrifices of the East are as natural to him as the breath he draws. Rice and dainties to the gods are the order of the day. He does not smile or think it strange, and performs the services with entire seriousness of soul.

JAMES S. GALE AND SON.

The son has not a vestige of appreciation of it, but thinks it arrant nonsense. Outside of Christian circles he has only that religion that appears in modern life, namely, no-religion. He lives, eats and sleeps in a world that has lost the knowledge of God. He has not become introduced to any other religion and that of his father has passed beyond recall. Confucianism, that hangs on a knowledge of the Classics, will depart as the Classics cease to be studied.

In dress and ceremony too, they differ. The father still wears the horse-hair hat that marked him a gentleman quite as much as the son's collar, cuffs and tie. Buttons on the head-band behind his ears, recall the day when he stepped forth into manhood, or rose to rank and office.

The son, as he comes to man's estate, gathers up this gear and sells it to the first callow globe-trotter as relics that belong to the antediluvian period. The father's precious documents that bear the signature of the king, and the royal seal, he pawns to the curio dealer, asking that nothing be said about it, accepting so much by way of return, and suggesting that they be put in a room somewhere next to Rameses II, of Egypt.

In public assemblies it used to be the father who sat in the chair, and with loud reverberating voice read the coming generation a lecture that they accepted with downcast maiden looks. He would use toward them such language as Nebuchadnezzar of Babylon, used toward Zedekiah, whom he roasted in the fire, and, when all was over he would sail out with a train of attendants that would have done honor to King Darius. To-day the young man is in the chair and a very good chairman he makes. He talks in short, polite sentences, but with such combinations of the character, and such new expressions as the father never thought of in his wildest dreams.

Thus they live, these two, of the same race but of ages widely sundered, the son regarding the father as a decided "back-number," and the father regarding the son as a paragon of modern wisdom that he can never hope even to glimpse afar off. On the wheel of fate the tables have turned. A quarter of a century ago this son could not sit in the father's presence. He might be seventy years of age, but to his father of eighty-five, he was the merest child, to be ordered and commanded, and thundered at in a way most astonishing. He was a slave, compared with whom Joseph in Egypt was free. He went nowhere, said nothing without permission, married quietly the woman whom his father gave him, and renounced self entirely, on the altar of parental sacrifice. To-day the father views this same son with a wan and wasted expression, barely speaking above a whisper, sitting alone on his perch, passively waiting as the sun goes down.

Was there ever such a phenomenon seen before as this father and son?

Field Activities

Snap-shots of some gatherings of men, in five States, to listen to the world call and plan for larger service.

Pennsylvania State Convention

A MEETING of great significance was held at Harrisburg, Pa., November 13-15. Twelve hundred and fifty-seven men representing the Methodist churches of the State met in a convention during those days to face the new world conditions and place before the leaders of the Methodist churches of Pennsylvania the program of action proposed by the last General Conference. Among the speakers were many of the outstanding leaders of the Methodist Church, and the high quality of the program was sustained throughout. A very deep spiritual impression was undoubtedly made by the convention. The singing, which was led by the Genesee

Conference Quartet and the Central German Quartet, added greatly to the impressiveness and interest of the convention.

The facts gathered in the survey of the religious conditions of the State were presented in slides, and contributed an element of very great interest to the program.

A volume will be printed containing stenographic reports of the addresses. This may be secured from the Methodist Book Concern, 150 Fifth Avenue, New York, for one dollar.

Dover County Convention

A county convention which is likely to set a record for attendance was held at Dover, N. H., on December 10 to 12. Nine hundred and twenty-seven men were registered from all parts of the State. A strong program was carried out, participated in by George R. Jones, chairman of the New England Committee of the Laymen's Missionary Movement; C. F. Howe, John K. Birge, Fred B. Fisher, Hubert C. Herring, George Heber Jones, F. A. Agar and S. E. Persons. Mr. Ernest W. Naftzger led the singing.

A distinctive feature of the program was the strong testimonies given by laymen toward the close of the convention as to the influence and power of the meeting. A strong follow-up policy was adopted, and a Laymen's League for the county organized to carry out the plans suggested.

Decennial Dinners

Very successful decennial anniversaries have been held since the last number of MEN AND MISSIONS was published, in Detroit, Mich.; Savannah, Ga., and Grand Rapids, Mich.

At Detroit a fine company of men assembled in the new dining hall of the Central Methodist Episcopal Church. Practically all of the members of the Committee for Michigan and Northwestern Ohio were present. This committee is especially well organized and doing a splendid piece of work. Addresses were delivered by Fletcher M. Brockman, of the International Y. M. C. A., on "The Challenge of the Changing World," and by Fred B. Fisher, general secretary of the Laymen's Missionary Movement, on "Shall We Accept the Challenge?" The meeting was very enthusiastic and a decided success.

At Savannah about one hundred and fifty men assembled in the parlors of the First Presbyterian Church for the dinner. The group represented the strong leadership of the churches and the meeting seemed to make a profound impression upon all who were present.

At Grand Rapids the dinner was held in the First Methodist Episcopal Church with two hundred and thirty men sitting around the tables. Addresses were made by Dr. A. B. Wickham, a member of the Detroit committee, who has recently undertaken the personal support of a missionary; by Rev. Charles L. Gilkey of Chicago, and Mr. W. E. Doughty.

A striking survey of the giving of the churches was made by Mr. F. E. Stroup, chairman of the committee on statistics, showing that where there had been steady financial gains in the last ten years, the churches were almost without exception those that had introduced the every-member canvass and other modern methods of finance, and in cases where there were decreases or simply stationary giving, the old methods still obtained.

Missionary Challenge to Adult Bible Classes

An inspiring meeting was held in Roanoke, Va., on November 12th, under the auspices of the organized men's Bible classes of the city. A parade, led by two bands, made up of nearly one thousand five hundred men, marched through the principal streets of the city. The mayor and other public officers were in the line of march. The theater where the addresses were given was crowded to the doors, several hundred men not being able to secure admission. A special effort is being made to secure subscriptions to MEN AND MISSIONS among the men of the city, and additional campaigns are being inaugurated to inform and enlist the adult Bible classes in behalf of missions. Watch Roanoke move forward!

Ways That Win

A Successful Canvass

Holy Trinity Lutheran Church of Buffalo, New York, held its first every-member canvass this year, although the church had been using the duplex envelope system since 1913. The canvass was announced and letters were sent to the congregation. The committee in charge then laid plans of procedure and the canvassers were given the necessary instructions. One hundred and fifty men conducted the canvass on a Sunday afternoon in approximately four hours, going two by two. Out of 2,100 communicant members 2,060 were interviewed and 1,338 new contributions obtained. The following amounts were secured:

For current expenses	$11,502.17
For benevolences	3,716.88
Total	$15,219.05

There were 1,500 sets of duplex envelopes in use, some members who were not visited continuing to pay amounts pledged in former years. Eighty-six new members were received after the canvass was made. Another result of this every-member canvass was that it originated a canvass for men for a Bible class, and brought new interest to the church.

This church supports its own pastor in Rajhmundry, India, as well as other work in India and in Japan and China. At Christmas time a special offering is taken for the India mission.

* * *

Giving Missions a Central Place

On a recent Sunday the First Presbyterian Church of St. Joseph, Mo., celebrated the seventeenth anniversary of the beginning of the pastorate in that church of the Rev. W. R. Dobyns, D.D. Among the striking facts printed in the church bulletin on the Sunday of the anniversary, there were several which indicated some of the reasons for the success of the church.

Their offerings for all benevolences during the seventeen years amounted to $202,044, and for current expenses $171,461, or considerably less than what was given for benevolences. Of the sum given for missions, $72,130 was for foreign missions and $71,287 for home missions. During the same period the church has raised $107,998 for a new church building, making the total funds raised during the seventeen years, $481,503, or an average per capita per year for benevolences of $22, and for all purposes of $52. Four new church buildings and two pastors' residences have been erected, three other congregations established and two churches organized. There have been twelve hundred additions to the church and thirteen workers are supported by the First Presbyterian Church in the city of St. Joseph, Mo., in the home mission fields and in Africa, China, Japan, Korea and Mexico.

* * *

A California Survey

E. GUY TALBOTT

The California State Church Federation is making a survey of the religious resources and needs of California for use in connection with the Laymen's Missionary Movement this winter. While the survey is not yet completed, reports from 23 denominations have been tabulated. These denominations had last year 2,673 churches with 330,173 members.

They gave for local church expenses an average of $12.58 per member; for home missions and church extension, $1.70; for foreign missions, $1.13; and for all benevolences, $3.64 per member.

The value of church property was $33,380,720. The indebtedness was $3,594,834. The average salary paid to pastors was $734. There were 350,163 enrolled in the Sunday-schools.

The denominational annual meetings that have been held this fall indicate that large results were had from the conven-

tions of the Laymen's Missionary Movement last winter. The Southern California Conference of the Methodist Episcopal Church showed an increase in home missionary giving of $18,237 and an increase for foreign missions of $15,986. The average giving per member for local church expenses was $13.81, an increase of 50 cents per member, and for missions and benevolences $5.30, an increase of 35 cents per member. Evidently conventions pay. Los Angeles and other cities on the coast had a stirring last year that the Christian forces of the city can not forget.

* * *

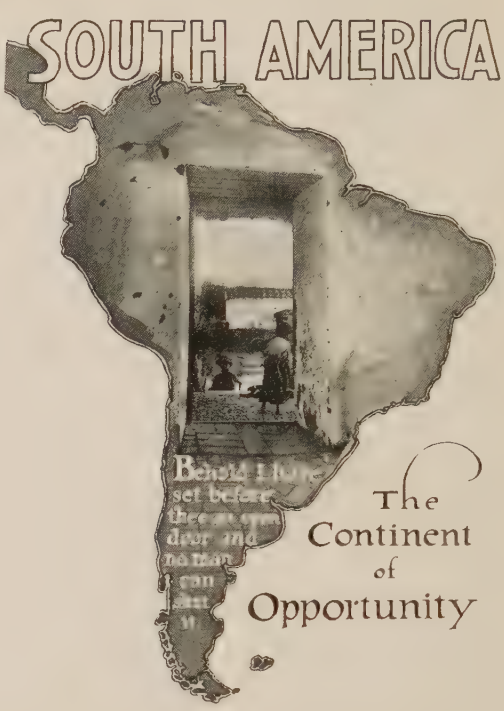
Studying Latin America

The accompanying cut is a reproduction of the cover of a very attractive announcement which is about to be issued by the Department of Missionary Education of the Methodist Episcopal Church for the purpose of arousing interest in the study of Latin America. We again call special attention to *South American Neighbors,* by Bishop Homer C. Stuntz, and *The Unity of the Americas,* by Robert E. Speer. Every layman should have these two books.

The volume by Mr. Speer is a special book prepared for men. S. Earl Taylor has written a review of the book, from which we quote:

"A business man from South America spent the past summer in touring by automobile through Canada and the United States. Without attempting to arrange for an itinerary which would involve public meetings, this business man found that whenever it was known by the chamber of commerce that he was in a given city, a meeting was hurriedly arranged and he was asked to speak on conditions in South America. This happened in a dozen of our great cities and the South American said he was amazed to find how deeply interested the North American people are in the continent to the south.

"This South American business man was asked if he had found an *intelligent* interest, and he replied that the people of the United States seemed to be fairly definite in their ideas as to what *they* thought of



Latin America, but that he had found a deplorable lack of information as to what the people of Latin America think of the United States. For instance, he said, 'You people here in the north have appropriated the term United States as though there were no other, but down where I live, if you speak of the United States, they will ask what United States you mean, as they are familiar with several such groupings.' He continued, 'I found in Canada some resentment over the fact that the people of the United States had appropriated to themselves the terms America and American, whereas in my daily conversation in the country where I live we call South America, America, and its people Americans.'

"It is undoubtedly true that most of us are entirely unfamiliar with the working of the Latin mind, and as a people we are called upon to face grave international problems without the mental background from which judgments may safely be formed. In his new book, *The Unity of the Americas,* published jointly by the Missionary Education Movement and the Laymen's Missionary Movement as a part of the United Mission Study program for 1916-1917 on 'The Two Americas,' Rob-

ert E. Speer has made large use of quotation marks, not because he finds it necessary to do so, for perhaps no writer of religious literature in our country has finer command of the English language, but because he desires us to learn first-hand about what other people, and especially the people of South America, are thinking. *The Unity of the Americas* ought to be read and pondered by every American citizen who desires to be well informed concerning international affairs.

"The book consists of four chapters dealing with four important types of unity between Anglo-America and Latin America, or perhaps it would be more accurate to say, bonds of union: the political, commercial, educational, and religious. By going directly to the source material—the writings of the recognized leaders of thought on Latin-American affairs, whatever their nationality—Mr. Speer has produced a unique discussion book which sacrifices nothing to fact, and brings to bear the searchlights of all the points of view involved upon the vexed questions of our Latin-American relations. Among the authors to whom he refers are: Lord James Bryce, Señor Frederico Pezet, Prof. Edward A. Ross, John Bigelow, Prof. Hiram Bingham, John Barrett, and several more authorities, including the reports and bulletins of the United States Bureau and Commissioner of Education, the Pan-American Union, and the eight commissions of the Panama Congress on Christian Work in Latin America. Chapter II. is packed with information and statistics which can not fail to stimulate progressive and Christian business men."

Send 25c to-day to the Laymen's Missionary Movement, One Madison Avenue, New York, for a copy of the book and a sample of a leaflet entitled, "Partners in Big Business."

* * *

Nobly Done!

The church at Highland, Kansas, according to the *Missionary Intelligencer,* has been supporting a missionary in China for several years. The last of September, one of the missionaries and Mr. Wilson visited the church and spoke Sunday night. They did not make a call for money, but the next day fourteen of the people undertook the support of an additional missionary. Ten of them gave $50 a year each and four of them $25 a year. Also, that same day one of the members began the support of his own missionary at $600 a year. This makes three living links that little church of about 350 members is supporting. Highland is a town of a thousand people. Two weeks later the building committee raised $4,500 to build an addition to their church and that addition has been dedicated with all costs paid."

* * *

"The Ladies' Aid Will Do the Rest"

We've put a grand addition on the good old church at home,
It's just the latest kilter, with a gallery and a dome,
It seats a thousand people, the finest in all the town.
And when 'twas dedicated, why we planked ten thousand down;
That is, we paid five thousand, every deacon did his best,
And the Ladies' Aid Society, it promised all the rest.

They'll give a hundred sociables, cantatas, too, and teas,
They'll bake a thousand angel cakes and tons of cream they'll freeze,
They'll beg and scrape and toil and sweat, for seven years or more,
And they'll start all over again, for a carpet on the floor.
No, it isn't just like digging out the money from your vest,
When the Ladies' Aid gets busy and says "We'll pay the rest."

Of course, we're proud of our big church from pulpit up to spire,
It is the darling of our eyes, the crown of our desire,
But when I see the sisters work to raise the cash that lacks,
I somehow feel the church is built on women's tired backs,
And sometimes I can't help thinking, when we reach the region blest,
That men will get the toil and sweat and the Ladies' Aid the rest.

Selected.

The Pilgrim Tercentenary Program

THE three hundreth anniversary of the landing of the Pilgrims at Plymouth Rock, December twenty-first, sixteen hundred twenty, will commemorate an event of profound significance in the political and religious life of America.

The early churches established by the Pilgrims constitute the beginnings of Congregationalism in America. All Congregational churches in America are asked to remember their spiritual inheritance, and to observe this anniversary in a manner worthy of the ideals and purposes of our Pilgrim Fathers.

In accordance with instructions from the National Council of Congregational Churches, the Commission on Missions submits to the churches a program for these five commemorative years ending December thirty-first, nineteen hundred twenty, as follows:

First, That this commemorative period be marked by an intelligent study and setting forth of those political and religious convictions which brought the Pilgrims to America.

Second, That during this period our churches undertake to add to their fellowship not less than half a million members.

In accomplishing this it is expected that wise and effective use will be made of all the well-proven agencies of evangelism and Christian nurture, especial attention being directed to the Sunday-school.

Third, That large numbers of our young people of character and ability be led to commit themselves definitely to a life work of Christian leadership through the ministry or other forms of distinctly Christian calling.

The obligation of our churches and missionary societies to provide fields of service, significant in opportunity and free from needless denominational competition, with adequate salaries and reasonable provision for disability and the needs of old age, is recognized as an essential part of this appeal.

Fourth, That before December thirty-first, nineteen hundred twenty, the churches of our fellowship attain an annual rate of giving, from living donors, through our missionary agencies, of not less than the full two million dollars contemplated by the apportionment plan.

Fifth, That as a memorial of the Pilgrims there be established a great permanent fund to be subscribed before December thirty-first, nineteen hundred twenty.

The Commission on Missions will recommend to the National Council of nineteen hundred seventeen, for final decision, the amount of this memorial fund and also the objects to be benefited by its income.

The Commission on Missions, in sending forth to the churches this program of great hope, does so with the conviction that these are decisive days for the Kingdom of God as for the kingdoms of this world, and that the spirit of sacrifice which is being so lavishly shown by this generation for material and political ends, should not fail of expression in forms adapted to promote the spiritual interests of men and the ultimate establishment of world-wide justice, peace, and brotherhood.

Proportionate Giving

Reasons for regarding the tithe as a living principle of giving. An address delivered at a conference of Presbyterian officers.

Robert E. Speer

THE question that has troubled a great many men throughout the Church is, how we can combine with the general acceptance of the method of systematic giving the acceptance also of a living principle of proportionate giving. For after all system is only a matter of method, not essentially a matter of principle. What we wish to introduce is some living and uplifting principle. We believe that this can only be found in the acceptance of the Christian principle of stewardship; of giving not only on a methodical basis but on a basis of just proportion. But in this as in everything general principles do not sufficiently bite. The principle needs to carry with itself some form of application by which it can be easily related at once to action on the part of common Christian men and women. What I want to say is in behalf of the acceptance of the principle of tithe-giving as the practical basis of proportionate giving.

Let us lay aside at the outset all legal ideas. There is no such thing as the law of the tithe. There is a principle of the tithe. Let us dismiss from our minds once and for all every legalistic and statutory idea in the Kingdom of God. The wrong of committing murder does not consist in the fact that the ten commandments forbid it. The ten commandments forbid it because it is wrong. Right and wrong lie on fundamental foundations beneath statutes. They are right and wrong not because God says so but because of God's character. This matter of tithe-giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon moral considerations that would have made tithe-giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideals; it only expresses moral ideas that lie in the will of God. If the principle of the tithe is to be operative in the present day accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe-giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation. We read in the Epistle to the Hebrews that the principle was held to have existed in life long before the legislation came into being. Just so the observance of the Sabbath Day does not rest for us upon the fourth commandment; it would be just as valid and real to us to-day if we had never had any decalogue at all. The life principle and privilege of the tithe is a working scheme of proportionate giving by which we can make the principle of stewardship actual and living. I should like to sug-

A Worthy Life Purpose

David Livingstone

I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this.

gest just a few of these practical moral considerations on which it rests.

First of all, the Gospel ought to lead and enable men to do more than pagans and Jews.

The Jew in the old dispensation was expected to bring his tithe in addition to his taxes and his various offerings. The generosity of many pagans equals the old Jewish standards. We do not need to enter into the motives that led them to give. The mere fact is that many of the non-Christian people like the Jews have given more than tithes. Now our Lord said unequivocally that principles were to be judged by their results; that modes and motives of action can not claim the allegiance of man because of any beauty of their expression. By their fruits they were to be tested. Unless the motives of the Gospel are able to lead men to give more generously than Jews and pagans gave then the motives of the Gospel must be inferior to Judaism and paganism.

Secondly, the Jew and the pagan faced no less difficulties in the way of practicing a principle like this than we face.

We face no greater difficulties than they faced. As a matter of fact they did face greater difficulties than we. The Jew was a poor man and lived in a poor land. He had no such currency passing through his hands as passes through ours. He gave of his orchards and fields or he set aside one-tenth of his soil that its produce might be regarded as not his own but God's. If these men then and these men now out in those darkened lands will override this difficulty and, in spite of poverty and limitation will do this, it is not asking or expecting too much that Christian men should do so. The charges that are laid upon us to be borne are trivial compared with the charges laid upon the Jews in the olden day.

Thirdly, we need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception.

It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows, to find that he has not been giving God his due. I will just ask any man who is here in this room this morning who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God. Just exactly as we need the Sabbath for some such purpose as this to make sure of the recognition of all time as sacred to the Lord of life, just so do we need the recognition of our tithe obligation to God in the matter of our wealth.

In the fourth place, God never would have ordered it, if it had been a mere transitory matter, if it had not been for our good.

He does not need tithes for himself. All ten tenths of our wealth he can take away if he pleases. The principle of tithe-giving is needed by man. He made it clear not as something for that time only but as something for all time. Man's moral constitution has not altered. The fact that it was good for man three thousand years ago is an evidence that it is good for man still. Our moral nature is the same across the lands and across the centuries, and the old principle was not a principle that belonged to a particular epoch; it was a principle that lay deep in human nature. That is why Mr. Ruskin speaks as he does in the *Seven Lamps of Architecture:*

"And let us not now lose sight of this broad and unabrogated principle — I might say incapable of being abrogated so long as men shall receive earthly gifts from God. Of all that they have his tithe must be rendered to Him, or insofar and insomuch He is forgotten; of the skill and of the treasure, of the strength and of the mind, of the time and of the toil offering must be made reverently; and if there be any difference between the Levitical and the Christian offering, it is that the latter may be just so much the wider in its range as it is typical in its meaning, as it is thankful instead of sacrificial."

Fifthly, money is the most perilous thing with which we have to cope, next to the baser, sensual nature.

It is one of the most dangerous forces with which we have to deal. Money; we all know how perilous it is, how constantly through the New Testament the warn-

ings are given. As Ruskin says in "Time and Tide":

"First, have you observed that all Christ's main teachings by direct order, by earnest parable, and by his own permanent emotion, regard the use and misuse of money? We might have thought, if we had been asked what a divine teacher was most likely to teach, that He would have left inferior persons to give directions about money; and Himself spoken only concerning faith and love, and the discipline of the passions, and the guilt of the crimes of soul against soul. But not so. He speaks in general terms of these. But He does not speak parables about them for all men's memory, nor permit Himself fierce indignation against them, in all men's sight. The Pharisees bring Him an adulteress. He writes her forgiveness on the dust of which He had formed her. Another despised of all for known sin, He recognized as a giver of unknown love. But He acknowledges no love in buyers and sellers in his house. One should have thought there were people in that house twenty times worse than they; Caiaphas and his like—false priests, false prayer-makers, false leaders of the people—who needed putting to silence, or to flight, with darkest wrath. But the scourge is only against traffickers and thieves. The two most intense of all the parables; the two which lead the rest in love and in terror (this of the Prodigal, and of Dives) relate, both of them, to the management of riches. The practical order given to the only seeker of advice, of which it is recorded that Christ 'loved him,' is briefly about his property. 'Sell that thou hast.'"

So it was throughout all our Lord's teaching. He realized that some of the sources of deepest peril to man in one sense lay in money. In order to escape that peril, we need the protecting grasp of some great and secure principle. Who does not know how serious this need is? We can think of friend after friend who in these last years has had wealth piled in upon him, and we have seen the spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

In the sixth place, our Lord himself recognized and approved the validity of the principle of the tithe. He said to the Scribes and the Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ. None of these moral ideals did Christ abrogate. He reinforced and sanctioned every one of them, and poured upon each one of them the burden of a greater obligation. He explicitly endorsed the tithe. "You give tithes, and this ought you to have done."

A Covenant

Nathaniel R. Cobb

By the grace of God I will never be worth more than fifty thousand dollars.

By the grace of God I will give one-quarter of the net profits of my business to charitable and religious uses.

If I am ever worth twenty thousand dollars, I will give one-half of my net profits. If I am ever worth thirty thousand dollars, I will give three-quarters, and the whole after fifty thousand dollars.

So help me God, or give to a more faithful steward and set me aside.

Seventhly, there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day.

Both rest on the same ground of Old Testament sanction, New Testament recognition, moral claim and adaptation. And, if the Sabbath had fallen into neglect as the tithe has done, the same arguments would be raised against its revival which are raised against the tithe. And the gains of Sabbath keeping are the gains of tithe-giving too. I leave it to

every one of you if the scrupulous recognition of the Sabbath day does not pour a holiness over a man's conception of trusteeship in regard to all his time. It is said by some that the conception is legalistic and cramping. Is the law of the Sabbath legalistic and cramping? We look back with joy in our own lives to the principle of the Sabbath; to its emancipation of the soul from the serfdom of trivial and visible things; to its recognition of our glorious freedom, our right to take our hand off our common tasks one day in seven and to use it in the fellowship and worship of God. Every argument for keeping the Sabbath day holy upholds the principle of the tithe.

Eighth, it is the only sure way of giving God his right share.

If we say with regard to every other obligation, "Now I will scrupulously regard that what I owe to every other creditor I will certainly pay;" and then take the view that for the Lord of All we will pick up the crumbs that are left at the end, the chance is that He will get less than his right in what we have to give and spend. The only sure way of securing to the uses of God in the extension of his Kingdom what it needs is to set aside carefully for Him the first tenth. I wonder sometimes whether that instinct did not account for the change of the Lord's day from the seventh to the first day of the week. We are often hard put to give our Scriptural grounds for the change. If you rest it on any legalistic grounds, the Old Testament principle is clear—the seventh day. Why did the Christians swing around to the first? First, the memories of the resurrection; second, there was the feeling, "Perhaps I may not have the seventh day this week. I will make sure that God has his day before anybody else. The first I will give to Him." And through the years the Christian conscience has insisted that it must be so. The same instinct will govern our hearts, if we allow it, in regard to our wealth, which is only time and strength embodied in a transportable asset.

Ninth, it is only so that the causes of Christ in the world will get what they need.

They never will get it by any mere system, never by any haphazard method, by allowing every man to whittle out his own principle; it will only be when the whole Church generously yields itself to some corporate principle that bears a definite relation to all its life. The general adoption of the principle of the tithe throughout the Church would pour into all the treasuries of the agencies of the Church and the great philanthropies and movements of charity and good will all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental ethical way.

Tenth, I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life.

It carries him forward and leads him out into a wider expanse. The whole thought of God's love and presence and human duty becomes more vivid. I am not speaking here out of the air. I am speaking out of the experience of many in this room who look back to such a time as marking the beginning of a new era in their lives.

In the eleventh place, it may bring the great religious expansion and awakening for which we long.

"Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

I suppose we have many times stumbled at Horace Bushnell's word on this subject and wondered whether for once one of the greatest spiritual voices of his time had not missed the true note when he said: "One more revival, only one more, is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes the Kingdom of God will come in a day." Mr. Gladstone even went so far as to say: "I believe that the diffusion of the principle and practice of systematic beneficence will prove the moral specific of our age."

Lastly, I believe in this principle be-

cause, regardless of anything that will flow from it, it is fundamentally right.

It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because we think it is right. I liked a letter that appeared in the Sunday School Times a few years ago. A number of letters had been published telling of the prosperity which had followed the adoption of tithe-giving. One man wrote that he had an utterly contrary experience from the rest, and told a long story of the struggle that he had undergone, growing harder and harder ever since he had adopted that principle. Shortly after there was a letter from Canada which said that what the last man wrote, who had done it because it was right in spite of the hardship it brought, had touched the writer as no experience of prosperity had done and he also had begun what clearly seemed to him now the thing to do because and only because it was right.

I do not mean to say that the privilege of giving a tithe is all that there is to proportionate giving, or that it exhausts the principle of stewardship. There will be men whose duty and privilege it will be to give two-tenths or nine-tenths. I am only setting forth some of the reasons for believing that the practice of the tithe is the best method for securing for the principle of stewardship an initial grip of reality upon life.

Let me lay the emphasis lastly on the rich privilege of being justified in giving at least a tenth of our income. I have a right to take all the money that comes to me and before I do anything whatever with any of it to set aside a tenth for the Lord. What a joy that brings into life, that we may simply act as banker for God with reference to this, to spend for his work. Mr. Gladstone wrote of this to a son who was then in residence at Oxford University, in which he suggested eight rules, the observance of which would be conducive to the highest interests of his son's life, literary and moral and spiritual. Among the suggestions was the following on the use of money:

"In regard to money—there is a great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after-life. The greatest advantage of making a little fund of this kind is that when we are asked to give, competition is not between self on the one hand and any charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

This practice delivers one from the worry of debating every separate appeal that comes, and it makes him a free and glad trustee.

I can remember still the very hour that all this first pressed on me in 1892 in the old First Church at Auburn. Horace Pitkin, who was then a student in the theological seminary, who later died as one of the martyrs in the Boxer tempest in China, read a paper on proportionate giving and the principle of the tithe. I never had seen this truth until that morning, and it burst on me as clear as sunlight that this was the right, the privilege and the duty of Christians. And if only the Christian Church would come to it, my friends, what could we not do?

Abounding Love

EVERY once in a while a letter comes to the office of the Laymen's Missionary Movement in which some hidden worker opens a door into his or her life. One which has just reached us from the wife of a home missionary in Nebraska, ordering some pamphlets for distribution as Christmas gifts, contains the statement that, without means or salary, she has been enabled to secure and send out into mission lands more than one thousand dollars during the year. The little Christmas gifts that were ordered cost but a few cents each, her gift to the enrichment of the world mounted up into four figures. Surely so fine an example as this should lay hold of the conscience of some men who have abundance of this world's goods and yet whose gifts for the world have been pitifully small when measured by the sacrifice of this home missionary.

Christmas Comes Twice this Year

The sailing of the Christmas ship and the cabling of gifts of money will bring gladness to thousands in needy lands.

Charles Vernon Vickrey

WITH flying banners and a cargo representing a wealth of sympathy, the United States collier Cæsar left New York on December 19th for Beirut. Two Christmases for the American people this year is the treat that is being offered by the American Committee for Armenian and Syrian Relief.

We will all enjoy the fellowships and precious associations of our own Christmas on December 25th, and then, by means of offerings made on that day, we may have a vital part in the Christmas joys or celebrations of our Armenian and Syrian friends on January 19th, in the Land of the Christ Child.

The old style calendar is still used in Asia Minor, which, with other differences in customs, brings their Christmas on January 19th of our Roman, or Western, calendar.

The American people are being asked for substantial thank-offerings on Christmas Day, which money, sent to Mr. Charles R. Crane, treasurer of the Committee, at No. 70 Fifth Avenue, New York City, will be promptly cabled to American consuls and missionaries in the various distribution centers in Armenia, Syria and Palestine, and will arrive in ample time for the purchase of food, clothing and necessary supplies for Christmas distribution, January 19th.

There may be no cakes, candy and cookies in the stockings of the little children in Syria this year; in fact, there may be no stockings, but when a child or man is hungry there is nothing sweeter than plain bread, perhaps unleavened, and when a woman or child is shivering with cold there is no gown more coveted than a plain woolen blanket.

These things we hope to give to as many women and children as possible as a Christmas present this year, but the number that will be thus favored will be in direct proportion to the thoughtfulness and the Christian brotherliness of the Christians of America as they this year gather reverently around fireside and altar to observe the anniversary of our Saviour's birth.

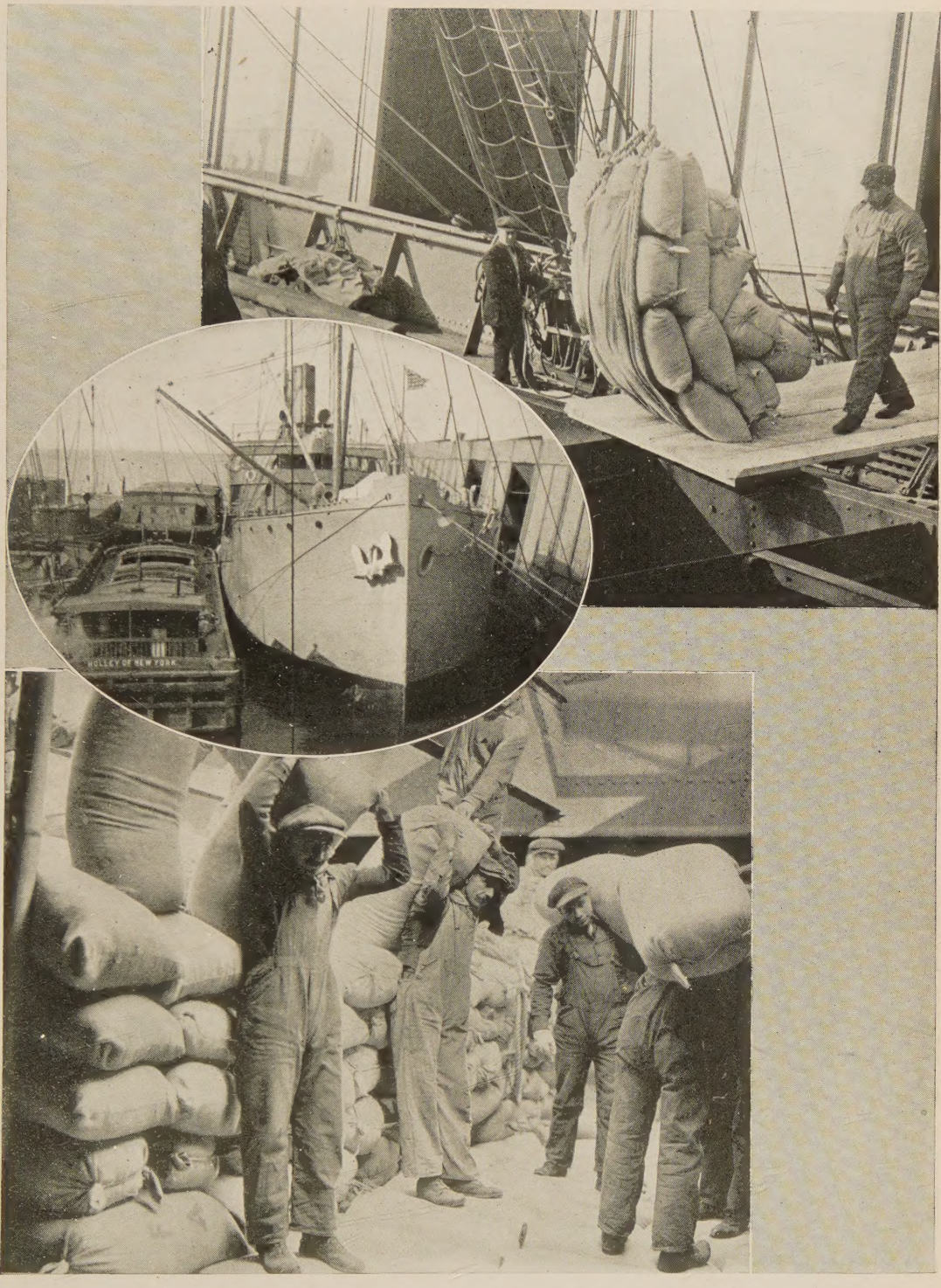
The Christmas ship has sailed, but, comparatively speaking, its entire cargo of wheat, flour, rice, etc., will be but a mouthful when distributed among the hundreds of thousands of hungry people.

The committee is expecting to send another ship as soon as funds for the cargo can be secured, but in addition to these shipments of food landed at the port of Beirut, there is urgent need of help at other large cities inland, that can not possibly be reached with this cargo. Tabriz and Tiflis, for instance, in point of accessibility, are farther from Beirut than San Francisco is from New York.

To reach these and other centers money is being cabled by the committee as rapidly as possible, and American commissions composed of consuls and missionaries are using it for the purchase of available supplies to save the lives of the helpless refugees.

Do not give money to unauthorized collectors but to accredited relief committees.

We appeal to the heart of America that has been spared, as no other country on the face of the earth has been spared, from special privation and hardship and sorrow during the last two years. Prosperity smiles upon our country while over the Eastern world human misery is everywhere apparent. While in the aggregate at least $2,5000,000 have been given up to December 23rd by Americans for Armenian relief, of which a large sum went through the national committee and other sums through various Armenian committees, this is but a fraction of what is necessary. Let gifts of money, of prayer, and of service continue to be poured out until the need is met.



LOADING THE COLLIER CÆSAR WITH HER CHRISTMAS CARGO.

The American Educator in India

Nations can not struggle up to light and power without the school teacher. His is a work that revolutionizes society everywhere.

Wilber Theodore Elmore

IS he needed in a land over which the British flag flies? He most certainly is needed, and he is there and has been at work most effectively for many years. How the British Government aids his work, and how his work becomes at once so effective for the uplift of the people, are subjects worth our attention.

WHO WILL TEACH NADABO?

It is no small problem, this matter of educating a population of three hundred and fifteen millions of people, of diverse races and languages, where only one man in ten is able to read, and only seven women out of a thousand, where the struggle for life is hard, and only a very few have any interest whatever in the matter. Added to all this is the difficulty that there are but few prepared teachers and but little equipment. And yet from the time of Lord Macauley Great Britain has realized that India must be educated if she is to have a future.

The United States could prepare a school system for the Philippines, and ship it over, ready made. Not so easy is the Indian problem. England is too small and India too large. Then there are prejudices against that kind of thing. But England has been strong in that she has been willing to be patient, to have a consistent policy with her colonies, and not change it with every administration, to raise up great leaders who have no fear that they will lose their jobs with the coming of a new ministry, and to have an ideal before her for generations if need be.

Out of this has come the present educational system, which for the purpose has much to commend it. Its great principle is to begin where it can and work on. Its one outstanding method is what is called the Grant in Aid System. In a word, this is a plan by which any individual, any society, any group, or community, or other body, may establish a school, and when the school has been brought up to government requirements, which are very lenient at first, a grant of money may be secured from the Government. This applies to all grades of instruction, and to all branches except religious. Religious instruction is allowed in schools in so far as it does not interfere with other work.

But Indian people lack initiative. There is no one to establish schools, no one worrying about the matter. Here is where the American educator comes in. He is almost without exception a missionary. He may have charge of a college or high school, or may have oversight of work in a section of a country the size of a large American county. His first work is to create a desire for education. His presence and influence do much, but it is remarkable that the Christianized communities are the only ones, with the exception of the small group of educated Indians, which care for education. Among the uneducated classes there are thousands of schools, but almost none beside those established by missionaries in Christian communities.

Then the missionary is at all times preparing teachers. No matter what his work he has his eyes open for bright young people, and assists them to prepare for this work. There are government training schools, but it is the missionary who recruits for them to a large extent, and prepares the pupils for them.

When the teacher is ready he finds no school asking for his services, and when a village wants a teacher they do not know where to look. It is the missionary who is the employment agent. He brings the two together. Some of these experiences are most interesting. The missionary enters a village. He may have been there many times before, but this time things are more hopeful. The people are beginning to greet him as a friend, for did he not visit them when they had cholera last year, and have not the elders called at the bungalow and been most cordially received? They have been talking the matter over. The missionary feels a changed attitude. As the meeting goes on he sees some of the elders withdraw. They talk together and presently one of them goes away and returns with a crowbar. The signs are unmistakable. The change has come. Down goes the mud shrine of the village demon, and the rude stone image is thrown into the cactus.

Now the elders come before the missionary. "Sir, we want a teacher," is their request. The hour has struck for that village, and if possible the teacher is provided. There is no schoolhouse and no money. The schoolhouse can wait, for the weather is always warm and the shade of a tree or the veranda of the head man's house will do for a time. It will be a year or more before any government grant may be hoped for, and this is one of the best uses for American money, to help that teacher live until the villagers learn to give and until some grant can be secured. Then there will be days of indifference on the part of the villagers. The whole enterprise would go to smash, but there is that enthusiastic American carrying them over the hard places.

So the school starts. At first it is primitive enough. The warm sand serves for slates and blackboard.

The teacher goes in the morning to collect the children, for the parents often will not take the trouble to send them. It is almost necessary too that he have a wife who can keep them from running away, while he goes for more. Often an unreconstructed mother will appear and seizing her boy by the arm jerk him out of the school and send him to the forest for wood or to herd the goats.

But things happen in such a village, and it will not be long before a visit from the missionary will give him great joy. A mile away the teacher and elders with the bright-faced children, wearing more clothes now, will meet him and escort him to the village, often with music by the village band, athletic stunts by the young men, and an ever-increasing procession. There is a schoolhouse now. The missionary has helped them to get that. The houses are cleaner, the prosperity more evident. Smiles are on all faces. High-caste people stand at a little distance, joining in the general good feeling of the day. The school soon lines up and gives its exhibitions, and a happy missionary has seen the transformation of a community.

This is the work in the villages. Educational work in high schools and colleges is more dignified, perhaps, but certainly not more interesting, and all depends on this village work. European and Colonial societies are doing much, but there is no work of greater importance or fruitfulness than that of these American educators in India.

Missiongrams

The most complete and illuminating review of world-wide Christian activities during 1916 to be found anywhere, appears in the January *International Review of Missions*. Those who wish to get a bird's-eye view of significant world events simply must go to this source of information.

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According to a statement by the Rev. J. C. Robbins, there are in China 262 foreign men physicians, 79 foreign women physicians, and 115 Chinese physicians. Boston, with its 2,000 physicians, has one medical man to every 350 of the population as compared with one to every 877,000 people in China.

❖

The Northern Baptist Home Mission Society is carrying on much successful work among foreign-speaking peoples in our country. Three hundred and fifty-six missionaries minister to twenty-six nationalities and have gathered 74,428 members into foreign-speaking churches in addition to many others who have joined English-speaking churches. The society has work in every State in the union with one exception, and in Canada, Mexico, Cuba, Porto Rico and Central America.

❖

It is reported by C. B. Hill of India that in the Methodist constituency alone in Southern Asia, there are sixty thousand children in Christian homes without an opportunity for an education because there are no school privileges within reach. This in spite of the fact that there are 1,691 Methodist educational institutions of all kinds in the field.

❖

The educational situation in Korea has been giving missionary leaders much anxious thought since the announcement by the Japanese Government of new regulations affecting the schools in Chosen. Of special interest in this connection are two recent magazine articles, one in the January *International Review of Missions* under the heading, "Japanese Nationalism and Mission Schools in Chosen," by Arthur J. Brown of the Presbyterian Board of Foreign Missions, and the other by the Honorable Midori Komatsu, Commissioner of Foreign Affairs for Chosen, entitled, "Religious Liberty in Korea," in the December *Missionary Review of the World*.

❖

Nine years ago the Disciples of Christ passed the hundred-thousand-dollar line for foreign missions. This past year the half-million mark was passed. This represents a five-fold increase in less than ten years. A new goal of $600,000 has been set up for 1917.

❖

As his gift to mission work, Rev. George Wood Anderson, the evangelist, has promised Bishop Lewis of the Methodist Church to take his entire party to China for a year's work without cost to the churches in China except for local expenses. This is a unique gift to missions.

❖

Of the four hundred and thirteen pastors of the French Protestant churches, one hundred and fifty-seven have been called to the colors. The stronger churches, which were in Northern France, have been desolated by war, leaving many of the weaker churches in grave danger of extermination for lack of adequate support. The ideals and life of Protestantism in France should have in the future constantly increasing influence throughout all Latin lands and everything which is done now to strengthen and encourage the churches will exert a far-reaching influence.